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We deprecate the prevalence of that bitterness and hatred, either private or political, which these letters are but too well adapted to foster; which regard not the falsehood, the injustice, or the unfeeling cruelty of a sentence, if it do but carry an agonizing pang to the heart.

ART. III.—*Cours de Littérature Grecque Moderne, donné à Genève par JACOVAKY RIZO NEROULOS, Ancien Premier Ministre des Hospodars Grecs de Valachie et de Moldavie ; publié par JEAN HUMBERT. Genève, 1828. 8vo. pp. 204.*

THE deep interest taken by the people of this country in the fate of Greece, and the universal wish for the emancipation of that oppressed nation, have made us well acquainted with the political and military events of the war recently waged by the cross against the crescent. But in regard to the intellectual condition, or, in other words, the literature of Modern Greece, very little is known either in the United States or Europe. Few, indeed, of the most eminent Greeks themselves understand the great points of difference between the language of Demosthenes and that of Coray. In the present article we propose to sketch a brief outline of modern Greek literature, drawing our facts chiefly from the work of M. Rizo, of whom it is slight praise to say, that he appears to be an enthusiast in his subject, and has treated it with a master's hand.

As introductory to our chief purpose, a few remarks on the ancient Greek language and literature will be sufficient. The earliest poetry, which has come down from antiquity, is the mystical or religious, and has its origin in the theocratic form of government. It was introduced into Greece by the founders of the first colonies, who established oracles to speak according to their caprice by the mouth of priestesses. These were probably aided by the invention of hexameters, ascribed to the Pythian Phemonoe; and hence it has been said, out of compliment to the fair half of creation, that, since Greek poetry owes its origin to a female, we are no longer to wonder at its surpassing beauty and sweetness. Then came the age of heroes and of wild deeds of war and prowess. Poetry tells us of the acts of Hercules, Perseus, Jason, Theseus. It escapes from the pupilage of the priestesses, and goes abroad upon the

earth, celebrating feats of arms, and describing man and nature. Homer carried this kind of poetry to its highest elevation. He has been followed by imitators, but by no equals. To him, or rather to his poems, Greece was indebted for many of the great men, who were the glory and boast of their country. The age of Homer, content with having produced the father of poetry, presents us with nothing else remarkable, unless it be the confederation of the Ionian colonies to resist the growing and menacing power of the kings of Lydia; a confederation not unlike that of the Swiss, or of the Hanseatic towns. Liberty, the mother of great men, was not parsimonious of her bounties under this republic; in proof of which it is enough to cite the names of Pythagoras, Thales, Hippocrates, Herodotus, and Simonides. This confederated republic declined at length under the reiterated attacks of the Medes and Persians, and Liberty fled for an asylum to Sparta and Athens, where she received the protection of the laws and institutions of Solon and Lycurgus. During this period the sages of Greece were occupied with the science of governing and the principles of public right, and abandoned the language of images and the rhythm of poetry for the more severe and simple style of prose, in which they explained the reciprocal duties of men in society. The most ancient prose writers wrote in the Ionic dialect, of whom Herodotus is an example. After these came the Attic prose writers, at the head of whom is Pericles, whose funeral Oration for the Athenians that died in the first year of the Peloponnesian war, is the most ancient fragment of Attic prose known to exist.

The victories of the Athenians and Lacedæmonians over the Persians raised these two nations above the rest of Greece. Athens surpassed Sparta in literature, the sciences, and the fine arts. By her political preponderance, and by the moral ascendancy of her great writers, she became the arbitress of good taste, and the Attic dialect was everywhere the language of polished society. After having exhausted various kinds of versification, the poetic genius of Greece invoked Melpomene, and on the theatres of Athens were represented the tragedies of Æschylus, Sophocles, and Euripides. This was the age of Grecian glory, when the language and the arts had attained their greatest perfection. Pericles and Alcibiades began a change that proved fatal; they aspired to govern, and their ambition could only be satisfied by corrupting the people. Let the

death of Socrates, and the applause with which the populace received the impudent railleries of Aristophanes, bear witness to the degradation that followed. Here ended the brilliant period of Greek literature. No more was seen that noble, harmonious, simple, elegant, and nervous style, which characterized the writers of former times. The Greek language, spread over an immense space by Alexander and his successors, disfigured and corrupted by foreign mixtures, lost by degrees its character and originality. The battle of Chæronea, where the independence of Greece expired; the universal monarchy of Alexander, his premature death, the interminable wars of his successors; Rome, the conqueror and tyrant of the world;—all these disastrous events gave a mortal blow to Grecian art and literature. The school of Alexandria, with a few exceptions, formed only plagiarists in poetry, insipid grammarians, sterile commentators, and dialecticians fruitful in unintelligible abstractions. The domination of Rome was not less pernicious. Mendicant sophists, charletans in literature, and philosophers without knowledge, inundated Rome, Alexandria, Syria, and Greece. Now and then a superior genius appeared, but eminent writers were rather imitators than inventors. Polybius, Lucian, Plutarch, Pausanias, are examples of high name, but still they are examples in point.

The seat of the Roman empire was transferred to Byzantium, and then the Latin tongue assumed a dominant influence. The court, the military, and the higher ranks affected to speak the language of their conquerors. Thus the Greek was corrupted anew; but the Eastern Church, always free, and always above political vicissitudes, preserved the original language of the Evangelists. It produced such men as Basil, Gregory, Cyril, and Chrysostom. In these models of Christian eloquence the Greek language seemed approaching its former purity and force, when all at once a host of sects sprang up, and spread darkness over the Church. Morals and the duties of men in society ceased to be preached, and deep and subtle points of theology were discussed in their stead. Of this jargon of obscure terms and vague ideas, the people could understand nothing. Constantinople was a centre, which drew together strangers and soldiers from all nations; and in this great city all sorts of barbarous dialects were spoken, and the purity of the Greek became more and more corrupted.

Constantinople at length fell into the hands of Mahomet the

Second, and many Greeks distinguished for talents and merit, passed into Europe, where they excited a taste for studying their language and literature. But a language cultivated in a foreign country, says Rizo, is like an inanimate body, a mummy artificially embalmed, whole in all its parts, and capable of being preserved for ages, but without the hope of its ever giving the least sign of life. So it was with the ancient Greek in the hands of these teachers. It is time for us to leave this branch of the subject, therefore, and to speak of the origin, progress, and formation of the modern Greek idiom. In its great features, indeed, this is no other than the ancient language, which has undergone such modifications as time and circumstances have introduced in the manner of conceiving and expressing ideas. The chief alterations have been confined to the introduction of various words, mostly from the Turkish and Italian, and to certain forms of nouns and verbs growing out of long usage. It may be said, that the difference between the two dialects consists rather in the style, than in the basis of the language. In short, this new dialect partakes of the genius and color of the modern idioms, without losing anything of the ductility, the opulence, or variety of the ancient.

The Ottoman power, rooted at Constantinople, threatened to exterminate not only the political existence, but the religion, language, and manners of the Greeks. Providence favored them in the midst of these perils; for Mahomet the Second, fearing the influence of the West, gave countenance to the Greek Church, and protected its patriarch. Gennadius Scholarius, the first patriarch elected by Mahomet after the taking of Constantinople, was a distinguished ecclesiastic, a friend of the Muses, and well understood the value of education. By his order the clergy of Constantinople wrote their polemic works in ancient Greek. He established a school near the patriarchal church; by degrees a large and valuable library of manuscripts was collected from different quarters and preserved here with great care; and the college, although not recognised by the government, acquired great renown.* Ancient Greek, philoso-

* 'It was Theotoky who long after this period suggested to Gregory Ghika, secretary and interpreter to the Ottoman Porte, the idea of visiting the remains of the library of the last Greek Emperors preserved in the interior of the seraglio. Ghika, being on terms of intimacy with the person who guarded the treasures of the Ottoman empire, obtained permission to examine the library. The only thing he found

phy, and literature were studied with ardor, and the honor of a professorship in this college was sought by the most eminent men.

During the interval between the taking of Constantinople and the end of the seventeenth century, other schools were established in different parts of Greece, as at Mount Athos, Jannina, Smyrna, Patmos, Corfu, Larissa. These seminaries from time to time sent out several distinguished men, as Corydæus of Athens, Notara, Zygomalas, Dositheus patriarch of Jerusalem, Sebastos, Basil of Smyrna, and others. But it is nevertheless true, that till the beginning of the eighteenth century modern Greek was stationary, for it was not till after that period that the new literature assumed a separate form. Until then the learned men wrote in the ancient dialect, affecting to despise their spoken language, much in the same way as in some of the countries of Europe, where the scholars till very recently have communicated their ideas to the world in a barbarous Latin.

The space of time between the epoch when modern Greek began to be written, and the present day, that is, about a century and a quarter, may be divided into three distinct periods. The first comprehends the dawn of modern Greek literature, and extends from the commencement to the middle of the last century. The Turkish government accorded important privileges to the Greeks in choosing from among their numbers interpreters and the princes of Wallachia and Moldavia. The credit of these princes with the ministry was the means of meliorating the condition of the nation. Under their auspices letters were cultivated anew, schools established, and light extended. An-

worth taking away was a series of commentaries on the Old Testament. He took a copy of it and returned the manuscript.

‘Notwithstanding this ill success of Ghika, it was always believed that there existed in the library of the seraglio lost works of the Latin and Greek classics. But General Sebastiani confirmed the testimony of Prince Ghika. This ambassador of France at Constantinople, esteemed by the Sultan, and enjoying an extraordinary influence with the Ottoman ministry, asked as a signal favor the permission of visiting the library in the seraglio. Selim not only granted this request, but ordered the guardian of the imperial treasure to show the ambassador the whole library, to give him time to examine it, and to offer him, as a present from the Sultan, such books as he might choose. Sebastiani examined scrupulously all the books contained in the imperial library, but he found only parchments on ecclesiastical matters, and he chose a manuscript of the New Testament.’ *Cours de Littérature*, &c. p. 176.

cient Greek was also studied with particular assiduity. The second period, which extends from the middle to the end of the century, was characterized by the introduction of the scientific knowledge of Europe into Greece. Many works on history, ethics, and philosophy were translated, and schools increased, several of which rose to be lyceums and universities. Numerous Greeks, after having studied in Europe, returned to their own country and devoted themselves to the honorable employment of public instruction. The third and most recent period has owed its success to the spirit of the analytical philosophy, which has been introduced into the systems of instruction, and above all, into the study of the Greek language. A noble and patriotic ambition has inspired the public teachers with a desire to raise their country from its degradation; men of superior qualifications have labored to establish the modern and most improved methods of teaching, to infuse liberal and elevated ideas into their compatriots, to form the new language on regular principles, and in short to render the Greek people worthy to hold a place among the civilized nations of Europe.

The first period was rendered illustrious by the families of Mavrocordato, Mourouzi, Ypsilanti, and others, who prepared the way for the second and third. Eugene Bulgaris was among the number of those, who attained eminence in the second period. Catharine, in the midst of her ambitious views, confided to his charge the education of the Grand Duke Constantine, and it was by her order that he translated into Homeric verse the *Æneid* of Virgil. His example was followed by Nicephorus Theotoky, who wrote a treatise on Physics and a complete course of Mathematics. Discontented in his own country he retired to Russia, where he was well received, and where he ended his days. Soon afterwards the irresistible force of the French arms, and the new ideas which the French revolution spread everywhere, were near producing their full effect in Greece. M. Negris, alluding to this subject in an unpublished discourse addressed to the Americans, observes,

Ἡ ἐπανάστασις τῆς Γαλλίας, ἥτις παρηκολούθησε τὴν ἰδικήν σας, ἐπανάστασις ἀπαρδαειγμάτιστος εἰς τὸ εἶδος τῆς, καὶ ἥς τὰ κατὰ περιέσασιν ἐπελθόντα φορικτώτατον εἰς ὅλα τὰ ἔθνη ἔδωκαν τιναγμόν, δὲν ἔλειψεν ὁμοίως νὰ κέρη ἀποτελέσμα καὶ εἰς τὴν Ἑλλάδα.

‘The revolution in France, which followed closely upon yours,—a revolution without example in its character, and the incidents of which gave a terrible shock to all nations,—hardly failed to be equally felt in Greece.’

It was at this time that Riga, a native of Velestin in Thessaly, conceived the great project of freeing his country from the yoke of its oppressors. Attached to the service of Prince Michael Soutzo, hospodar of Wallachia, he suddenly quitted that principality in 1796, and repaired to Vienna, where he associated himself with several other Greeks, who partook of his enthusiasm and united in his plan. But the project was whispered in the ears of the Austrian police before it was matured, and the unfortunate Riga was seized at Trieste just as he was ready to embark for the Peloponnesus. He was given up to the Turks and executed at Belgrade, a martyr to liberty, as his countrymen say, and the victim of a mean and cruel policy. Riga was the author of a work, in modern Greek, forming a popular course of Physics, and also of a geographical chart of Greece. These were his only scientific works; deserting Euler and Newton, he courted the muse of Tyrtæus, and composed patriotic songs, which he hoped one day to sing at the head of his Greek battalions. ‘Correctly written in modern Greek,’ says Rizo, ‘and embellished with the charms of heroic poetry, these songs gained a still wider influence by the music in which they were sung. Throughout Greece nothing was heard but the songs of Riga; the young people repeated them everywhere in their little circles and their festivities; in the winter by the fireside, in the summer under the shade of the olive and plane trees. These songs braved the ears of the barbarians even in the capital of the Sultan. In the parties of pleasure given by the Turkish ministers, I have myself heard them order the Greek musicians to sing the air,—*Come on, sons of Greece!* The air of this song afforded great pleasure to the Turks, who only knew by heart the first words, without having any curiosity to ascertain their sense. It is an imitation of the *Marseilles Hymn*.’

The spirit and purpose of this song will be seen by the following literal translation of the two first stanzas.

‘Come on, sons of Greece, sons of renowned men! The day of glory is arrived. Bones of the illustrious dead, come forth, spring from your tombs and resume life anew; behold your country in groans and tears. To arms, Greeks, to arms! Let the blood of our enemy flow in rivers at our feet!’

‘Brave Greeks! Sons of Spartans! All those who are united to us by a common faith, approach, let us embrace as brothers, and with our sword in hand take this solemn oath,—“In the name of my faith, in the name of my country, in the name of my hope

in God, I draw the sword, and I will not return it to its scabbard, till the oppressive race of cruel Mussulmans shall be extinct." To arms, Greeks! to arms; let us cleave the heads of the infidel Turks!'

The fate of Riga was a signal of mourning throughout Greece, and it kindled in his countrymen the desire of vengeance. It taught them also the necessity of concerting future projects with more caution. At this epoch a better mode of instruction was adopted. Hitherto the classic authors had been studied chiefly for their style, their rhetoric, or their eloquence. A different system began now to come into use, by which the professors taught the youth not merely to detect the beauties of the composition and charms of diction, but led them to look more deeply into the characters, manners, principles of politics, and usages of society unfolded in these immortal works of antiquity. They taught them to trace out there the deeds of their ancestors, and to perceive the causes of the ancient prosperity and subsequent decline of Greece. Among the most conspicuous professors, who taught in this manner, were Lambros Photiades, Philippides, Constandas, Benjamin, Psalidas of Jannina, Proïus, Stephen Duncas, and above all Coray. Lambros was a native of Jannina, and for some time held the chair of Belles Lettres in the Lyceum of Bucharest. One of his principal pupils was Neophyte Doukas of Epirus, who now occupies the first chair in the same college. Doukas has translated Thucydides into modern Greek with notes, and has also given an edition of the Athenian Orators, and the Histories of Arrian and Herodotus. There are Dialogues on moral and literary subjects from his pen. It is told to his praise, that he distributed gratuitously copies of his works to different schools in Greece and to necessitous students.

Philippides was a native of a small village at the foot of Mount Pelion. Deeply versed in ancient Greek, which he had studied in the colleges of Greece, he went to France, where he became master of the exact sciences. Constandas, the friend and fellow townsman of Philippides, studied in Italy. They both returned together to their native country, where they taught the knowledge they had acquired, and where one of them translated the Logic of Condillac, and the other the Institutes of Logic, Metaphysics, and Ethics of Soave. Constandas translated Millot's General History. Philippides returned to France, and passed thence to Germany, where he

still resides far advanced in age. He has translated and published in modern Greek, De Brissson's Physics, Fourcroy's Chemistry, and Lalande's Astronomy. His most recent work is a learned History of Wallachia, Moldavia, and Bessarabia. Another name of great merit is Benjamin of Lesbos. He founded the college of Cydonia, where he taught fifteen years, drawing around him a large number of young men, many of whom have held and still hold important stations in the provisional government of Greece. Driven from this favorite retreat by jealousy and intrigue, he repaired to Constantinople, whence he was called to a chair in the college of Bucharest. But when the hospodar was compelled to escape from his political troubles by taking refuge in Europe, the professor was deprived of his friend and patron, and thrown again upon the world. 'Benjamin, who understood the proceedings of the *Hetærea*,* and knew that the great scene of the insurrection was not far distant, desired to act a part, and share in the perils of his fellow citizens. At the beginning of this bloody

* The Greek word *Hetærea* signifies a society, of which Rizo speaks as follows. 'Riga was its first founder. It was a secret association, the basis of which was religion, and the object of which was the freedom of Greece. One of the principal articles of the *Hetærea* was its isolation from all the other secret societies in Europe. The members were obliged to take an oath, that they would not have the least connexion whatever with any foreign society. The *Hetærea*, founded by Riga, received afterwards many modifications. It had gradations to which men of merit alone could attain; the common people were initiated only in the first degree. Love of religion and country was recommended, as also implacable hatred of the Turks, and a desire to throw off their yoke. The greater part of the enlightened men of the nation were members of the *Hetærea*. It became important and more regularly combined in 1814, when the allied sovereigns had beat down the colossal power of France. Since that time the *Hetærea* has gone on daily increasing by the secret encouragement it has received from the Bible societies, from the society for the abolition of the slave trade, and from the philanthropic principles diffused throughout Europe, preached by wise men, and even by cabinets.' *Cours de Littérature*, &c. p. 179.

'It was Benjamin, who first discovered, or at least first developed the hypothesis of an ethereal substance, which penetrates all bodies, fills all voids, and moves perpetually in every manner and all directions; which is the unique cause of the principal phenomena of nature, as of light, fire, electricity, magnetism, galvanism, sensations, vegetation, and the rotation of bodies in the planetary system. This ethereal substance he calls by a name, which he has made for the purpose, πανταχούκινον, or *se mouvent partout*.' p. 178.

contest he found himself in the theatre of events. Simple as a pastor of the primitive church, unmoved by the prospect of the greatest dangers, he went through the Isles of Hydra, Spezzia, and Ipsara, and traversed in every direction the Peloponnesus and eastern Greece, preaching courage and contempt of death in the name of religion and of patriotism. His exhortations breathed the eloquence of the heart; multitudes were carried away by his example; he was of that rare number, who speak little, and leave to their character and their conduct the task of convincing and persuading. Borne up by his own energy under the heaviest fatigues and severest privations, doing all for his country and nothing for himself, he was like the lamp which is consumed in emitting its light. At length his noble career was terminated by the terrible epidemic, which in 1824 made such ravages at Napoli di Romania.' Psalidas of Jannina, a disciple of the celebrated Kant, occupied for a long time the chair of philosophy in the college of Jannina, and by his address contrived to hold his place in safety under the wily and ferocious Ali Pasha. After Ali's death Psalidas took refuge in Corfu, where he still lives.

The island of Scio has produced its full share of men of letters. Among these were Vardalachos, the author of a work, in modern Greek, on experimental Physics, and of another on Rhetoric, at one time professor at Bucharest, afterwards in his native city, and lastly at Odessa; Dorotheus Proïus, who held a chair in the college of Couroutzesme on the Bosphorus for three years, was then successively made archbishop of Philadelphia in Asia Minor and of Adrianople, and finally became a victim to the rage of the barbarians in the first days of the insurrection; Plato, who succeeded him in the college, was afterwards bishop of Scio, and was also massacred. Stephen Dunkas of Thessaly followed Plato in the college of Couroutzesme. He had studied in the Universities of Halle and Göttingen. He wrote a complete course of Mathematics, a treatise on Physics, and one on Ethics. Dunkas possessed a considerable fortune, part of which he expended in purchasing philosophical, chemical, and astronomical instruments, which he caused to be transported to Ambelakia, a town at the foot of Mount Pelion, where in union with the poet Christopoulo, Constandas, and the brothers Capetanaky, he had conceived the project of founding a university. These instruments were dispersed by the Turks, when they destroyed the larger part of the towns and villages in Thessaly.

Time would fail us, were we to attempt to name all the men of letters, who contributed to form the second period of which we have spoken. We shall pass on, therefore, to the third and last period, during which men of distinguished talents, in forming and fixing the language according to the principles of sound logic and the methods of modern instruction, have contributed at the same time to accelerate the regeneration of Greece. This period is also the most interesting as well on account of the number of works that have appeared in modern Greek, as of the schools established under the special auspices of the *Fanariotes*, or Greek princes, whose influence with the Turkish government enabled them to hide from the eyes of the tyrant in some degree the rapid progress made in the acquisition of new ideas, and in the true interests of the Greek nation. The great political questions, which agitated Europe, operated powerfully towards the emancipation of Greece. The protection afforded by Russia in the letters patent, which she profusely granted, and which the Sultan was obliged to recognise, gave to the Greeks extraordinary facilities of commerce during the war with Spain. The intrepid mariners of Hydra, Spezzia, and Ipsara went to the ports of the Black Sea to load their ships with grain; which they transported and sold at a very high price in the blockaded ports of Spain. With their Russian protections, as soon as they left the Hellespont, they hoisted the Russian flag, which was then neutral. By the aid of this circumstance and many others, commerce was extended, national wealth was increased, and relations were formed with foreign nations. The Greeks soon possessed a mercantile marine, which was able at length to contend with advantage against the naval forces of the Sultan; and in a word it may be said, that commerce ought to be accounted among the principal causes of the restoration of Greece, since commercial enterprise awakens industry, forms a marine, promotes the arts and sciences, and augments the productions and wealth of a country.

The different commercial houses, established by Greeks in almost all the mercantile cities of Europe, have been of great service in aiding the literary progress of the nation, as well by the facilities thus offered for the communication between the Greeks frequenting the universities of Europe and their countrymen at home, as by their contributions to every kind of enterprise, which had for its object the intellectual advancement of the nation. The prospectus of a Greek work

was hardly announced, when a sufficient number of subscribers was obtained to carry through an impression. To some it may be surprising to learn, that during the first twenty years of the present century *more than three thousand new works* were printed in modern Greek, a large part of which consists of translations made by the most distinguished literary men speaking that tongue. Four journals circulated in Greece, of which the *Telegraph*, *Τηλέγραφος*, a political journal, and the *Mercury*, *Ἐμὴς ὁ Δόγιος*, a literary journal, both printed at Vienna, were conducted by men of eminent abilities and learning. At Odessa, Bucharest, Jassy, and Corfu, theatres were established, where tragedies written in the modern idiom were represented. In short, the national progress has been rapid, beyond what could have been imagined. Happy they, who contributed to this result, whether by their labors, their intelligence, or their ardor in the cause to which they have devoted themselves. Among these is *Coray*, and indeed so much better is he known in the literary world than the others, that the period in question may properly be called after his name.

Coray, born in Smyrna of a family originally from Scio, after having finished his Greek education at Smyrna, went to Montpellier in France where he studied medicine. He commenced his literary career by publishing a French translation of Theophrastus and Hippocrates; but he was not known in Greece till he published in modern Greek Beccaria's treatise on *Crimes and Punishments*, accompanied with notes and prolegomena, and dedicated to the republic of the Seven Isles, then under the protection of France. Travellers and superficial observers, with as much injustice as severity, had defamed Greece by painting her in false colors, and blackening her pretended faults, which existed only in appearances induced by her temporary political condition. Coray, in a memoir written in French, and entitled *De l'Etat actuel de la Civilization de la Grèce*, made known the reviving spirit of the nation, which was represented to be plunged in the most profound lethargy. This work, translated and circulated in Greece, acquainted his countrymen with their growing strength.

Coray undertook the publication of his *Grecian Library* by a selection of authors as judicious as it was analogous to his honorable views in regard to his country; and he was powerfully seconded in bringing out the work by the brothers Zosimas, Greek merchants in Moscow, enjoying an immense

fortune, which they consecrated to the noblest of purposes, the regeneration of their country. Copies of this noble work, printed at the expense of these brothers, were distributed by their order gratis throughout all the schools of Greece, to such students as had not the means of purchasing it. The notes and prolegomena, joined to the editions of all the works published by Coray, breathe the spirit of a philosopher, a man of letters, and a citizen. His counsels were not without fruit. At his instigation was commenced a Dictionary of ancient Greek, with definitions in modern Greek, and examples taken from classic authors.* In the preliminary discourses prefixed to some of his editions of the classics, Coray treats of many important subjects, such as the improvement of which modern Greek is susceptible, the best method of constructing grammars and of teaching youth, the manner of reading with the greatest prospect of benefit, the light derived from experimental and positive philosophy, and the duties which every Greek owes to his country. The views of Coray on these subjects, expressed with an eloquent simplicity, supported by solid arguments, and sustained by the European reputation of their author, produced a remarkable effect on all the reading population of Greece. Many Greeks from the different colleges were drawn to Europe, and especially to France, by the fame of Coray, and have since become conspicuous in their own country. We may mention Coumas, Vamvas, Economos, Piccolo, Asopius. A long and honorable list might be added.

* ‘The physician Vlastos labored for many years in the composition of a dictionary. Charles Ghika also undertook to translate the great dictionary of Henry Stephens, and to add a large number of words, which were wanting in this *chef-d’œuvre* of the erudition of the sixteenth century. Mourouzy, profiting by the labors of the two philologists, Ghika and Vlastos, formed a society of learned men, procured for them all the Greek dictionaries then published, and furnished the expenses of the great undertaking. In this dictionary is explained in modern Greek all the words of the ancient language; the age of each word is marked and a comparison is made of the senses in which each term has been used during the different periods of Greek literature. The impression of this dictionary (entitled *Κιβωτός, Ark of the Greek Language*) was commenced in 1817 at the patriarchal press of Constantinople. One volume only has appeared, coming down to the letter Δ, in large folio, and a beautiful character. Besides the dictionary of Gæzis, the Greeks possess at the present day a dictionary of the ancient language, composed from the labors of the German philologists. It is that of Constantine Michael Coumas, printed in Vienna, 1825.’ p. 185.

Until the time of Coray no one had dreamed of any regular system of purifying and refining the modern Greek language. Every writer had followed his particular fancy, without regard to fixed principles, and in accordance with the greater or less degree of knowledge he had of ancient Greek. At the beginning of the present century the most enlightened Greeks perceived the necessity of studying their language more philosophically, and much attention was directed to this subject. Opinions soon became divided, and nearly at the same time three systems sprang up, which were attacked and defended by the different parties with much warmth.

The first system had for its basis a vague idea of enriching the modern idiom, by introducing into it the words and grammatical forms, which had been gradually altered, or totally lost, during the long decline of the Greek language. Upon this principle the style would be a medley of ancient terms and trivial or corrupted expressions of modern origin. Some writers of name adopted this method, at the head of whom was Neophyte Doukas. After him came Meletius, Theotoky, and Eugene. Their doctrine was attacked in due form by Coray, both with the weapons of solid reasoning and of ridicule. He called this species of writing the *macaronic* style.

The characteristic of the second system was to write modern Greek just as it is spoken, without the slightest change either in the acceptance of the words, their variations, or their forms. Its founder was the lawyer Catardzy. Possessing a highly enlightened understanding, he wished to render popular the means of instruction by placing them within the reach of the whole Greek nation; and with a view of aiding his purpose he composed two treatises and a grammar. Philippides was an upholder of this system, and in conformity with it he wrote his translations of Condillac and Lalande. But the person, who contributed the greatest share towards bringing it into vogue, was the lyric poet Athanasius Christopoulo. He adopted all the ideas of Catardzy. Not content to defend the use of the vulgar Greek, he attempted to show that this idiom was one of the numerous dialects of the ancient language, and composed an *Æolico-Dorian Grammar*, in which by an ingenious selection of examples he strove to prove, that the apparent alterations of modern Greek were only forms derived from the ancient Doric and Ionic dialects. Amiable, and endowed with a fine imagination, Christopulo, by the charm of his verse, drew the

whole world after him. The lighter kind of poetry, which loves simplicity and natural expressions, and which rejects artificial and labored diction, was well suited to his purpose. His Anacreontic odes, written in the most familiar style, were themes of admiration and delight throughout Greece. The ladies, says our author, were staunch supporters of this system, not by learned dissertations, but by the pleasure they expressed in reading the fugitive pieces of the favorite poet of the nation. The following ode, taken at random, will give some idea of the style and manner of Christopoulou.

ὦ Ἐρωτὶ ἀνθηρότατε,
Γλυκὲ καὶ ἰλαρότατε,
Τοῦ κόσμου κυβερνήτη·
Ἐσέν' ὁ νοῦς, τὸ σῶμα μου,
Τὸ στηθός, καὶ τὸ στόμα μου,
Ἀσπρεύει καὶ κηρύττει.
Ἐοῦ θεοῦς κ' αἰθέρια,
Οὐράνια κ' ἄστρια,
Κρατεῖς καὶ βασιλεύεις·
Καὶ ἔως τὰ αἰῶνια
Τῆς γῆς μας καταχθόνια,
Τὰ βέλη σου τοξεύεις.
Τὸ βλέμμα σου τὸ ἥμερον,
Ἀπὸ τὸν κόσμον σήμερον,
Στιγμὴ σχεδὸν ἂν λείψῃ·
Ἡ φύσις ὅλη σβύνεται,
Καὶ καταντᾷ καὶ γίνεται
Κατήφεια καὶ θλίψη.
Ἀμίμητα τὰ κάλλη σου,
Ἡ δύναμις μεγάλη σου,
Μεγάλῃ σου ἡ δόξα·
Ἀσπρεύω τὴν αἰώνιον
Καὶ θαυμαστήν σου πρόνοιαν,
Καὶ τ' ἄφθαρτά σου τόξα.

Oh Love, who, brightest, gayest,
With bland dominion swayest
The universe of things ;—
Mind, body, heart proclaim thee,
My tongue delights to name thee,
And thee adoring sings !
To thee all power is given,
And through earth, air, and heaven,
Thy rule all spirits own ;
And e'en where glooms eternal
Fold Night's old realms infernal,
Thy conquering shafts have flown.
That glance, beneath whose beaming
Life's joyous tide is streaming,
Let that but cease to burn,—
See Nature's frame decaying—
See all her bright arraying
To sombre sadness turn !
Thy charms, above comparing,
Thy power, beyond declaring,
Glory, all thought above ;—
Thy darts, which time assails not,
Thy providence, which fails not,
I worship, mighty Love !

It is to be observed, that notwithstanding the success of this poet in his lighter effusions and the high admiration they have excited, yet he has had few imitators. In his case, the vulgar idiom is ennobled by the genius and delicate taste of the writer, but it becomes insipid and coarse, when flowing from the pen of a less gifted genius. Christopoulou would have been a poet in any language, which he had cultivated enough to express his own warm feelings, and describe the simple beauties of nature.

Such was the state of uncertainty in the modern Greek language, which existed without any fixed rules, any character as a whole, or any universal principles. Violent disputes arose, much ink was spilled, and the war of the quill waxed fierce and alarming. Coray perceived the danger that threatened the language, in the midst of this confusion, and interposed the weight of his authority and zeal to avert the mischief. He sought a middle ground, and devised a plan, which should cause the language to be written correctly and intelligibly, at the same time it should satisfy both the learned and the common people. He laid it down as a principle, that the modern tongue should be gradually purified and elevated, avoiding, however, such ancient forms, as no longer accord with its genius; that foreign words should be discarded, and their place supplied as far as possible by judicious drafts on the treasure of ancient Greek; and that foreign idioms should be banished, such as Gallicisms, Italicisms, and Germanisms, which had been introduced by the numerous translations. This system, of which Coray was the originator, soon gained attention. Hereupon a new contest arose, and the followers of Coray, in the height of their fanaticism and the fire of their zeal, came near overthrowing and destroying all that their master had built up before them. Greece was inundated with the works of these pretended *Κοραϊσται*, *Corayists*, written in an unintelligible style, filled with fantastical and new-coined expressions found in no author ancient or modern. The contagion spread daily, till the writers themselves could hardly comprehend each other, or decipher their own writings. In this state of things (1812), Rizo wrote a comedy entitled, *Κοραϊστική*, *The New Jargon of the Learned*, in which his object was, not to attack the system of Coray, but to expose the extravagances of those who had disfigured it. This weapon of ridicule had some effect in arresting the progress of the epidemic. Time consolidated the system of Coray; in all its essential points it was approved by intelligent men; and from that period the language has been shown susceptible of much beauty in style, and of elegance and purity in conversation.

Coray spent his life in a foreign and distant land, but he saw the day approaching when the call to arms, sounding from the bosom of the lyceums of Greece, would mingle with the echoes of the cry of vengeance and liberty. 'In spite of his great age,' says the author, 'this venerable patriot wrote night and

day for his country, urged the multiplication of new colleges, and directed the formation of them in a manner the best suited to extend their light and influence. The colleges of the first rank were then those of Cydonia, Smyrna, Scio, Couroutzesme, Bucharest, Jassy, Jannina, and Athens. All these schools, judiciously organized, were under the direction of skilful professors; but the lyceum of Scio surpassed them all; it had fourteen professors, of whom the best known were Vardalachos, Vamvas, Celepy, Nicolas Piccolo, and Julius David, son of the painter of that name. Already public liberality, on the registers of which was always the name of the generous Varvaky, had endowed the university of Scio with a rich library and a printing press; already many works had seen the light; already were preparations making to establish literary journals; already were realized the hopes of the Sciotes and their fellow countryman Coray, when suddenly the insurrection broke out. Scio disappeared and all was destroyed; the barbarians devastated the richest, most populous, most civilized, and most beautiful of the isles of the Archipelago.' Besides the colleges in Greece, there are other establishments in foreign countries for the education of Greek youth. In Venice, Trieste, Leghorn, Vienna, Odessa, Jassy, and Bucharest, are Greek schools more or less considerable. In Venice are a Greek church, printing establishment, and college; and Spyridion Blandis, one of the professors, is known by his Italian, French, and Modern Greek Dictionary. From very early times similar establishments have existed in Vienna under the control of able men, such as the brothers Capetanaky, Gobdella, Athanasius of Stagira, and several others, well known by their works, and accounted among the first men of letters in the nation. At Jassy a Lancastrian school was founded, and confided to the direction of Cleobulus of Philippopoli. Full of patriotic feelings he afterwards returned to Greece, where he applied himself to the task of extending this mode of instruction. He lately died much regretted at Syra.

It remains for us to say a few words of the Ionian University, first founded in 1807, when France for the second time was assured of the possession of the Seven Isles by the treaty of Tilsit. At that period several French officers of the engineer corps were professors of the physical sciences and mathematics, with whom were united Greek professors to make the system of instruction complete. The vicissitudes of war threw these

islands by the treaty of Paris into the hands of the English, or what the Greeks averred was ironically called the *protection* of England. The college made no progress under the first Lord High Commissioner, Maitland ; but when his successor, Sir Frederic Adam, was appointed in 1823, Lord Guilford, always friendly to the Greeks, was nominated Chancellor of the University by the express interposition of Mr. Canning. From that moment to this it has flourished, and a large number of students has been drawn there by the zeal of Lord Guilford, who took much care to find out and appoint able professors. This generous patron of the arts and sciences has lately died, deeply lamented by all Greece. He bequeathed to the University his library, in which he was at great pains to collect whatever related to modern Greek literature, and on this topic it is the most complete collection of books in existence. The Ionian Isles have produced some eminent literary men, as Foscolo and Mustoxidi, both of Corfu, but who have rather adorned Italian than Greek literature. Count Capo d' Istria, renowned for his diplomatic rank in Russia, and for his present station as President of Greece, is a native of Corfu.

Notwithstanding the din of arms and the ravages of war, the Greeks have not ceased to think of the interests of literature, and the college of Missolonghi, the journals printed and the works published, as well there as at Athens and other places, are testimonies to this fact ; but all is to be commenced anew ; since professors, colleges, libraries, everything has disappeared and become a prey to the barbarians.

Having thus glanced at some of the chief points in M. Rizo's book, we shall close with a word respecting the author himself. He was born at Constantinople, in 1778, of a Fanariote family distinguished in the ranks of letters and diplomacy. An orphan at four years of age, his education devolved on his uncle Samuel, Archbishop of Ephesus. At the age of twenty he entered the service of Alexander Ypsilanti, and married his grand-daughter. He filled divers stations, and was prime minister to Michael Soutzos, prince of Moldavia, when the revolution broke out. On this occasion he sacrificed all his fortune in the cause of liberty, and after the defeats in the provinces, he retired with his numerous family to Kischneff in Bessarabia. In 1823 he took his two eldest sons to Geneva, where he left them to study military tactics, and went himself to Pisa, in which place he met some of his intimate friends. Thus separ-

ated from his family and his country, the Muses and his lyre became his only solace ; but having suddenly lost his eldest son, and overcome with many other afflictions, he determined at the solicitation of Capo d' Istria to return and rejoin him at Geneva. It was then that he drew up his *Cours de Littérature Grecque Moderne*. Rizo has since accompanied Capo d' Istria into Greece, where he was appointed commissioner of the Isles of the Archipelago.

The reputation of Rizo in Greece is particularly high as a poet. His first attempt was the tragedy of *Aspasia*, an edition of which in the original modern Greek has lately been published in this country. In this edition many errors of the preceding, printed at Vienna and Leipsic have been corrected. Next came his *Polyxenes*, a tragedy in five acts, the plot of which is managed with great art. The comedy *Κορακισικά*, or *Patois des Savans*, we have already noticed. The *Κούρκας Ἀσπαγῆ*, or *L' Enlèvement du Dindon*, is a humorous poem, of which three cantos only have appeared. Its object is a general satire upon the faults and follies of the Greek nation. Several other fugitive pieces have been printed at different times. His style is clear, elegant, and harmonious ; a fair specimen of which we give in the following ode, *To Himself*, written during his residence at Pisa.

Ποῦ εἶν' ἐκεῖνος ὁ καιρὸς, ὅταν κ' ἐγὼ εὐδαίμων,
Ἀπ' αὔρας βοηθούμενος τῶν εὐμενῶν ἀνέμων,
Ἀκύμαντον διέπλεα τὸ πέλαγος τοῦ βίου,
Καὶ εἰς τοὺς κόλπους ἔμβαίνα λιμένος γαληνίου !
Διμὴν ἦτον ὁ οἶκός μου· ὅς ἐκεῖνον καθ' ἡμέραν,
Συμπαίζων μὲ τὰ τέκνα μου, περιπαίζα τὴν σφαῖραν·
Συμπάρεδρον ὅς τὴν τράπεζαν λαμβάνων τὴν ὑγίαν,
Τὴν ἀπαλὴν των ἔτρεφα κ' ἠδύφειαν ἡλικίαν.

* * * * *

Ἄλλ' ὦ πατρίς ! ὦ ὄνομα παμφίλτατον καὶ θεῖον !
Φεῦ ! σὲ προφέρω σήμερον μετὰ πικρῶν δακρύων !
Ὡ γλυκυτάτη μου πατρίς ! τὰ τέκνα σου καθένα
Ὅποταν σὺ προσκάλεσες, σὺ μ' ἔκραξες κ' ἐμένα.
Τί τέκνον σου εἰλικρινές, μ' Ἑλληνικὴν καρδίαν,
Πρὸς τὴν φωνὴν σου ἔμελλε νᾶ μὲν εἰς ληθαργίαν ;

* * * * *

Διέβην γῆν τὴν εὐανδρον τῆς ἄνω Γερμανίας,
Τὴν γῆν τὴν φίλην τῶν τεχνῶν καὶ τῆς φιλοσοφίας·
Διήλθα τὴν καλλίλημον γενναίαν Ἑλβετίαν,
Ἑλλήνων εὐεργέτριαν μὲ μεγαλοψυχίαν.

Ἐθαύμασα κ' ἠγάπησα τὴν σὺφρονα Γενέθην,
 Καί, εὐχηθεὶς ὑπὲρ αὐτῆς, τὰς Ἀλπεὶς ὑπερέβην . . .
 Κατέβην ἔς τὰ ἡλύσια Ἰταλικά πεδία,
 Φιλομμειδῆς, φιλόξενος μ' ἐδέχθ' ἡ Τυρρηνία.
 Τὰς θέσεις τὰς ποιητικάς, τὰ ἄλση τῆς, τοὺς κήπους,
 Ὅπου ἐμβαίνει ὁ χειμὼν μὲ σέβας καὶ βραδύπους,
 Τὰ εἶδα· πλὴν, ἀλλοίμονον! πανσίλυπα πρὸς ἄλλους,
 Ὡς ἐμένα λύπας γέννησαν καὶ στεναγμούς μεγάλους.

* * * * *

Ἐνὶ οὗτο πλανώμενος ἔς τὴν παραθαλασσίαν,
 Μὴν ἔχων ἄλλον σύντροφον παρὰ τὴν ἀθυμίαν,
 Ὅπότεν πλοῖα ἔβλεπα τὴν θάλασσαν νὰ σχίζουν,
 “Μακάριοι,” ἐφώναζα, “ὅποσοι ἀρμενίζουσιν!
 Πότε, πτηνὰ θαλάσσια, νὰ φέρετε κ' ἐμένα
 Μὲ τὰς λευκὰς σας πτέρυγας ἔς τῆς Ἰθάρας τὸν λιμένα!”

* * * * *

Πρὸ ἡμερῶν πληθὺς νεφῶν, ἀπὸ ἀτμῶν πληθῶρας
 Ἐξογκωμένα, ἔβρεχαν σχεδὸν ἐξήντα ὥρας . . .
 Μετὰ τὴν παῦσιν τῆς βροχῆς, ἐγὼ κ' ἕνας μου φίλος,
 Ἀρχὰ περιπατούσαμεν ἔς τοῦ ποταμοῦ τὸ χεῖλος.
 Ἐκεῖ παρετηρήσαμεν, μετὰ φρυγάνων ἄλλων,
 Κ' ἕνα παρυσινρόμιον κορμὸν δρονὸς μεγάλου.
 Στραφεὶς τότε ἔς τὸν φίλον μου· “Ἴδε,” τὸν εἶπα, “ῥκελην
 Τὴν δρῶν, πῶς παραφέρεται ἔς τὴν ποταμίαν δίνην.
 Ἦτον κ' αὐτὴ πυκνόφυλλος, μὲ κλῶνας πολλοὺς πρῶην,
 Μὲ τὴν σκιάν τῆς δρόσιζε τὴν ὑποκάτω χλόην,
 Ὡς τοὺς κλάδους τῆς λιγύφθογγα πτηνὰ ἐκελαδοῦσαν,
 Ὡς τὴν ῥίζαν τῆς τὰς σύρριγγας ποιμένες ἐφυσοῦσαν·
 Ἀλλὰ τὴν ἐξεῤῥόζωσε τῆς καταιγίδος βία,
 Ὡς τὸν Ἄρνον τὴν ἐκρήμινσε, καὶ σύρεθ' ἡ ἀθλία.

“Μὲ τοῦτον, φίλε, τὸν κορμὸν κ' ἐγὼ παρωμοιώθην,
 Ἀφ' οὗ ἀπὸ τὸν οἶκόν μου χωρίσθην κ' ἐμονώθην.”

Oh! where 's the time—the joyous time—when, in my spirit's glee,
 I urged my bark across the breast of life's untroubled sea,
 And, hurried onward by the breath of free, propitious gales,
 Within the tranquil haven's bosom furled at last my sails?
 My home that peaceful haven was—and therein, day by day,
 I sported with my children, and I shared each childish play;
 I nursed their tender, unstained youth, and, at my humble board,
 I drank in health, and cared not what the world might else afford.

* * * * *

But oh my country! name most dear and sacred to my ears!
 Alas, I now pronounce thy name with bitter, bitter tears!

Oh country sweetest to my heart ! I hear thy thrilling plea
Appeal, as to thy other children, so alike to me ;
And what true-minded child of thine, that bears a Grecian heart,
Will not from torpid slumber, at thy cry of anguish, start ?

* * * * *

I traversed Upper Germany, that land of glorious men,
Where Art her cherished altar hath, Philosophy her fane ;—
Helvetia's generous soil I trod, the beautiful of lakes,
The high-souled benefactress of the persecuted Greeks ;—
I paused, with fond, admiring love, on wise Geneva's sod,
And, with her farewell blessing, then the Alpine summits trod ;—
Descending thence, to Italy's Elysian plains I sped,
And hospitable Tuscany in gladness round me spread ;
Her scenes so steeped in poetry, her gardens, and her groves,
Where Winter comes but tardily, and timorously moves ;—
All these I saw—but oh ! what brought to others sweet relief,
In me moved only stifling sighs, and wakened deepest grief.

* * * * *

Sometimes, with wandering steps, I tracked the sea's resounding
shore,

With no companion, save the grief I ever with me bore,
And when I saw the gallant ships, that proudly stemmed the sea,
'Oh ! happy ye, who sail therein,' cried I, ' thrice happy ye !
When, birds of Ocean, will ye bear me, with your snowy wings,
Where open wide her arms of welcome Hydra's haven flings !'

* * * * *

The multitude of clouds, that first the heavens with beauty spread,
By gathering vapors swelled, a long and drenching torrent shed ;
And when the clouds had rolled away, and the tempest's rage was
o'er,

I, with a single friend, slow paced along fair Arno's shore ;
And there we saw, 'mid many shrubs, an undistinguished throng,
An oak uptorn, of hugest trunk, on the current drift along.
Then turning to my friend, I said, ' Behold that lordly stem
Now shivered, tost by whirling waves, the plaything of the stream !
Once girt by numerous verdant boughs, with leafy honors crowned,
In its broad shade the springing grass refreshing coolness found ;
The liquid-throated birds among its spreading branches sang,
And, at its root, the shepherd's pipe, in tuneful murmurs, rang ;
But the tempest, in its wasting wrath, the noble tree hath torn,
And to the wild waves given it, of all its glories shorn.

' And now, my friend, in this wave-tost and tempest-shattered tree,
Since I became a homeless exile, view a type of me !'

In the preface to the work before us, there is a hint that Rizo is now engaged in preparing a history of the Greek Revolution. We hope his new public duties will not defeat nor retard this undertaking. Few men are better informed on this interesting subject, or better qualified to do it justice.

ART. IV.—1. *Analysis of the Egyptian Mythology; to which is subjoined a Critical Examination of the Remains of Egyptian Chronology.* By J. C. PRICHARD, M. D. London, 1819.

2. *Aperçu des Résultats Historiques de la Découverte de l'Alphabet Hiéroglyphique Egyptien*, par M. CHAMPOLLION JEUNE. Paris, 1827.

3. *Den Gamle Ægyptiske Tidsregning, efter Kilderne paa ny bearbejdet*, af R. RASK, &c. Copenhagen, 1827.

THE new light thrown upon the antiquities of Egypt by the hieroglyphic discoveries of Champollion and others has revived the interest of scholars in the history of that wonderful land, where the arts of civilized life, and, above all, the most important of them the gift of letters, were cultivated, whilst Greece and Italy were still covered with forests and filled with wild beasts and savage hordes. These countries were unquestionably indebted to the Egyptians for the elements of their religion and philosophy, however these may have been modified by the peculiar national genius of the Greeks. Still the extravagant claims to antiquity supposed to be set up by the Egyptian priests, and the apparent confusion in the fragmentary history which is all that is left of their early annals previous to the Persian conquest, brought the whole into doubt and discredit with other ancient nations, and have justly excited the suspicion of modern critics. Herodotus, who travelled into Egypt during the reign of Artaxerxes the First, the third in descent from Cambyses, about sixty-five years after the conquest, has furnished us with an authentic list of the native kings of Egypt and a connected chronology before the conquest and up to the reign of Psammeticus the First, from whose time the Greeks had a constant and active intercourse with Egypt. All chronologists agree that the conquest was in 525 B. C. This then is a fixed point of departure, from which we ascend the